Jesus, Peace & Using Both Hands

Matthew 5:38-44

Anthistemi– Anti; Histemi

Stasis—Violent Rebellion, Armed Revolt, Sharp Dissension.

Septuagint; Used 44 out 71 times primarily for Military Encounters.The moment two armies collide, steel on steel, until one side breaks and flees.

Mark 15.7—Now a man called Barabbas was in prison with the rebels who had committed murder during the insurrection.

Acts 19.40—For we are in danger of being charged with rioting today

Do Not Retaliate Against Violence With Violence; Do Not Strike Back at Evil;

Scholars Version—"Don't react violently against one who is evil."

To even gesture at the Qumran with the left hand carried the penalty of exclusion and ten day's penance (Dead Sea Scrolls, 1 QS 7)

Coat—Exodus 22.25-27 & Deuteronomy 24.10-13,17

Matthew 5.38-44—You have heard that it was said, 'Eye for eye, and tooth for tooth.' But I tell you, do not resist an evil person. If anyone slaps you on the right cheek, turn to them the other cheek also. And if any- one wants to sue you and take your shirt, hand over your coat as well. If anyone forces you to go one mile, go with them two miles . . .

Howard Thurman—If a Roman soldier pushed Jesus into a ditch, he could not appeal to Caesar; he would be just another Jew in the ditch. Standing always beyond the reach of citizen security, he was perpetually exposed to all the "arrows of outrageous fortune," and there was only a gratuitous refuge—if any—within the state. What stark insecurity!" (*Jesus and the Disinherited*, p. 33).

Luke 9.20 -24—"But what about you?" he asked. "Who do you say I am?" Peter answered, "God's Messiah." Jesus strictly warned them not to tell this to anyone. And he said, "The Son of Man must suffer many things and be rejected by the elders, the chief priests and the teachers of the law, and he must be killed and on the third day be raised to life." Then he said to them all: "Whoever wants to be my disciple must deny themselves and take up their cross daily and follow me. For whoever wants to save their life will lose it, but whoever loses their life for me will save it."

Joan Carlson Brown & Rebecca Parker—"It is not the acceptance of suffering that gives life; it is commitment to life that gives life. The question, moreover, is not Am I willing to suffer? but Do I desire fully to live? This distinction is subtle and, to some, specious, but in the end it makes a great difference in how people interpret and respond to suffering." (Christianity, Patriarchy and Abuse, p. 18, edited by Joanne Carlson Brown & Carole R. Bohn)

Brown and Parker—Jesus did not choose the cross. He "chose to live a life in opposition to unjust, oppressive cultures.... Jesus chose integrity and faithfulness, refusing to change course because of threat." (Ibid.)

Luke 22.35,36—Then Jesus asked them, "When I sent you without purse, bag or sandals, did you lack anything?" "Nothing," they answered. He said to them, "But now if you have a purse, take it, and also a bag; and if you don't have a sword, sell your cloak and buy one.

Luke 22.49-53—When Jesus' followers saw what was going to happen, they said, "Lord, should we strike with our swords?" And one of them

Matthew 26.52—"Put your sword back in its place," Jesus said to him, "for all who draw the sword will die by the sword.

Matthew 10.35-38—For I have come to turn a man against his father, a daughter against her mother, a daughter–in–law against her mother– in– law—your enemies will be the members of your own household. Anyone who loves their father or mother more than me is not worthy of me; anyone who loves a son or daughter more than me is not worthy of me. Whoever does not take up their cross and follow me is not worthy of me.

struck the servant of the high priest, cutting off his right ear. But Jesus answered, "No more of this!" And he touched the man's ear and healed him. Then Jesus said to the chief priests, the officers of the temple guard, and the elders, who had come for him, "Am I leading a rebellion, that you have come with swords and clubs? Every day I was with you in the temple courts, and you did not lay a hand on me. But this is your hour—when darkness reigns."

Luke 22.37-38—It is written: 'And he was numbered with the transgressors' ; and I tell you that this must be fulfilled in me. Yes, what is written about me is reaching its fulfillment." The disciples said, "See, Lord, here are two swords." "That is enough," he replied.

Matthew 5.9—Blessed are the peacemakers, for they will be called children of God.

Matthew 10.34—Do not suppose that I have come to bring peace to the earth. I did not come to bring peace, but a sword.

"True peace is not merely the absence of tension: it is the presence of justice."- Martin Luther King Jr.

Micah 4.4—Everyone will sit under their own vine
and under their own fig tree,
and no one will make them afraid,
for the LORD Almighty has spoken.

Pam McAllister—"With one hand we say to one who is angry, or to an oppressor, or to an unjust system, 'Stop what you are doing. I refuse to honor the role you are choosing to play. I refuse to obey you. I refuse to cooperate with your demands. I refuse to build the walls and the bombs. I refuse to pay for the guns. With this hand, I will even interfere with the wrong you are doing. I want to disrupt the easy pattern of your life.' But then the advocate of nonviolence raises the other hand. It is raised outstretched – maybe with love and sympathy, maybe not – but always outstretched . . . With this hand, we say, 'I won't let go of you or cast you out of the human race. I have faith that you can make a better choice than you are making now, and I'll be here when you are ready. Like it or not, we are part of one another.'" (*You Can't Kill the Spirit*, p. 6-7)

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